857 use corporal punishment.

From this early age, therefore, a Bambara is subject to the corporate discipline which will henceforth dominate his whole life, for the same sort of discipline prevails in the adult brotherhoods.

857 292 [782] The genie-protector is honored by offerings, [237] sacrifices, and ritual dances. When they perform these dances, the n-Tomo-den' take turns wearing the ceremonial mask and costume. The mask has the form of a human face surmounted by a number of vertical horns (five to eight of these) and decorated with a few cowries. The costume consists of a dloki (a kind of blouse with wide sleeves) and a pair of long trousers, which completely cover the body. If the costume is yellowish-brown (basa) or white (dye), the association is called "n-Tomo-fin' (black n-Tomo)" or "n-Tomo-dye (white n-Tomo)," respectively. Is this costume supposed to represent the adepts' conception of their protector's appearance? No. As in all sects, it is intended to differentiate the officiant from the profane world (1).

● [536]

1. Some of these associations give a kind of public performance from which they derive profit. Notably, they exhibit a kind of puppet called peremperen' (dancers) which members of the n-Tomo manipulate in a more or less comical manner; often one of the puppets represents a man and the other a woman, and their movements abound in the obscenities which are so popular with the onlookers.

[831]

831 857 [534] A wooden phallus (or a small board) is commonly used to summon the n-Tomo-den' to meetings. This is tied to the end of a rope and whirled like a sling, producing a noise which the operator can vary and which carries a considerable distance. This apparatus is called n-Tomo-ulu, translated as "dog of the n-Tomo." [195] It should be noted that the words used in the brotherhoods usually have a double meaning, with a special sense under a vulgar form. For instance, the word ulu means both